

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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Communications.

For the Christian Secretary.

Letters to those who have recently professed Religion.

No. 6.

DEAR BRETHREN AND SISTERS:—You are all aware that it is the custom of all Christian churches to hold special meetings preparatory to the observance of the ordinance of the Lord's Supper. And this custom is unquestionably a good one. The character of these meetings is different among the different sects of Christians. In our own denomination, it is called the "Covenant Meeting." And I am extremely partial to the name, inasmuch as it defines what the object of such a meeting should be—namely, to repeat, and renew our solemn obligations, as professed disciples of Christ, to him, and to each other. And what time so appropriate for this duty, as when about to participate in the memorials of our Saviour's death?

The "Covenant Meeting" I have always regarded as a most interesting and important one. And it has always seemed to me, that its peculiar character, affording as it does, an opportunity of becoming acquainted with each other's joys and sorrows, of exciting the emotion of sympathy, and of strengthening the bands of Christian affection, must throw a charm around it, in the estimation of every Christian. But alas! this is not the case. And but for a few devoted ones, who love to speak often one to another, the "Covenant Meeting" would soon be obsolete.

But my object in introducing this subject, is, to inquire whether you, as an individual, always attend these meetings when you possibly can? You always know of course when they are held, because they occur at regular intervals, and are you accustomed to bear it in mind, and make all your arrangements through the week, so that you may attend the "Covenant meeting" without any inconvenience? Are you one of those who are almost always present? I have spoken of the interest and importance of the "Covenant meeting"; but I know if you follow in the tracks of some old professors, you will not be apt to regard it as important or interesting. They may say they would be glad to attend, if they could; but they seldom, if ever, try. They have never tried to become interested, and hence their indifference. Do we not love to meet with friends? Are we not pleased with the society of our kindred? and what kindred so dear to the Christian as his brethren in Christ? And if Christians love one another as Christ loved them, can they fail of being interested in each other's society? And is it not important to the cultivation of brotherly love, that Christians be often with one accord in one place?

Now as you are just entering upon your Christian course, it is certainly well to begin aright. And if the "Covenant meeting" is beneficial as a means of grace, it is important that you should be punctual in sustaining it. All those who are accustomed to attend, find in themselves a strong disposition to do so. They become interested—they are glad when the time arrives. I know some may say of them, that it is only a habit they have contracted. Be it so. I am thinking it is a very good habit. I wish a great many more would get into it. I believe, too, that it is a religious habit. God approved of those in the days of the Prophet, who spoke often one to another; and the Comforter has not unfrequently been present in the "Covenant meeting." All men have their habits. Some of them are good, some are bad. But for the Christian, good and religious habits are undoubtedly the best. But there should be a stronger influence than this, under which the Christian should ever act. A solemn obligation rests upon him to glorify God—let his light shine, and do what he can to advance the cause of truth. And who exerts the most salutary influence, the individual who attends, or the one who habitually neglects, the special meetings of the church?

And now, dear brethren, let me urge upon you the importance of attending the Covenant meeting. It is your duty, and I hope you consider it a privilege. You are under obligation to communicate freely with your covenant brethren, that you may elicit their sympathies and enjoy their confidence. It is by a familiar intercourse with them, that brotherly love is continued and increased. How seldom do alienation and divisions occur among Christians who are accustomed to greet each other in the covenant meeting. If there is failing out by the way, it is not usually among them—they are praying Christians. Take them out of the church, and they would be missed.

I would entreat you to attend the "Covenant meeting," because it is too much neglected by old professors. Every member of a church ought to be there; it would encourage the heart, and strengthen the hands of the pastor; it would promote practical piety in the church; it would show the world that Christians loved one another. Endeavor, then, by all means, to be there. Whether few or many attend, be one of the number yourself—you will be interested and profited—God will be honored, and your own soul blessed. The Lord will hearken and hear you, and the record of your faithfulness will be found in the Book of His remembrance.

Yours, &c., S. B.

We do not wish to be understood as the advocates of "visions" or "dreams," by giving place to the communication below. "The faith which works by love," is the essence of evangelical truth,

yet we are not disposed to deny that God does at times manifest himself to his true disciples in a remarkable manner; and in no instance that has come within our knowledge, has this been the case in so striking a degree as the one to which reference is had in the following communication.—

Without attempting to solve the mystery in the case of Mr. Tennent, we make room for the following communication, leaving our readers to make their own reflections.

BRO. BURR:—In a late number of the Secretary, there appeared an account of a remarkable interview, of a Mr. Tennent. As that account was read with much interest by some of the readers of the Secretary, I take the liberty of sending you an extract from the life of that remarkable man, of which I have many in my possession. Should you deem the following worthy of a place in the columns of the Secretary, you are at liberty to make use of it; and if it should prove acceptable to your readers, I will give you more, showing the dealings of God with him. I would say, as many doubt the reality of the trance, that I have proof in my possession that satisfies my own mind, of its reality; and further, its truth was exemplified in his after life.

New Britain, Dec. 1842. E. A. PARKER.

While on this subject, (says his biographer,) we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation, as usual, where the custom was to have morning and evening service, with only half an hour's intermission to relieve the attention. He had preached in the morning, and in the intermission, had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him; and he fell almost lifeless to the ground. When he had revived a little, all he could do, was to raise a fervent prayer that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself, as a weak and despotic worm, and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent for a considerable time, earnestly supplicating Almighty God, (as he told the writer,) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up by holding on the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him, of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and to draw tears from every eye. A sermon followed, that continued the solemn scene; and made very lasting impressions on all the hearers."

For the Christian Secretary.

A Hint to Young Gentlemen.

TO WHOM IT BELONGS.—Sir:—At the close of the services at a singing lecture, on a Sabbath evening, I retired, walking alone, musing upon what had passed, particularly upon my discourse; when my attention was arrested by the rumbling of wheels upon the frozen ground; not so near, however, as to break my train of thought, until their approach conveyed the sound of youthful voices in loud talk, apparently from one carriage to another. Their eloquence being good, made me soon understand that the services of the evening, particularly the appearance of the minister in the pulpit, formed the chief subject of their conversation. Among other things which were said, was the following: "The old fellow looked like a hedge-hog." Understanding that you was the person who uttered this sentence, I cannot feel willing to let the opportunity pass, which Providence has thus put within my reach, without doing something towards improving it for your benefit. You may rest assured, not anything you said or did, has awaked in my mind any other feeling than friendly. I consider it to belong to one of those class of expressions which too often drop from the lips of unguarded youth. Yet your God heard it, and will keep it in remembrance until you are required to give him account for every idle word. Let us look at the expression—"The old fellow looked like a hedge-hog." Had you used the word man, for that of "fellow," it would have sounded much better, coming as it did, from a young gentleman possessing such facilities as you possess, for a refined and polished education. Very probably you would have substituted it, had you thought I had been within hearing. It seems my appearance provoked you to speak thus: for I heard nothing said against my discourse; either against the doctrine advanced,

or the manner of advancing it. I heard no complaint of the voice I used; it was neither too loud, nor too low; it was not too fast, nor too slow; but "the old fellow looked like a hedge-hog."

And could it have been the appearance of age? Old age has been considered, and now is, in all civilized countries, respectable. But few, in comparison with the whole who are born, live to share this honor, or respect. Yet I hope, my young friend, it may be yours to enjoy. Reason itself teaches us, the longer a man lives, the more opportunities he has for making observations, and the larger is his experience. It was said by them of old time, "Old men for counsel;" and I conclude it was so said because old men are the best qualified, other things being equal, to give advice. I was once as young as you now are; but you were never as old as I now am. I know the state and condition of both ages, while your knowledge is confined to one; consequently you must acknowledge my age is no damage to me. But "looked like a hedge-hog." I suppose it must have been my size, or my shape, or my complexion, or my hair, which gave rise to this unguarded remark; for I am confident there could have been nothing in my dress so offensive. The three first of these are such as my Maker gave me. And if in either of them I differ very materially from yourself, you must know it was our Creator who made us to differ. And if these are what you meant, you nearly charged the Almighty with folly in making me as he did. If you alluded to my hair, either its form, or color, or both was exceptionable. I freely own the form or fashion of my hair is not very pleasing to myself. I have endeavored to aim at a mediocrity in fashions as much as has been in my power; for I fear many a man will ruin himself by running into the extremes of fashion. It has been my custom to request the barber to use great moderation with regard to fashion. If you alluded to the color of my hair, I hope you did not possess the same feelings as were possessed by boys in old time, who seem to have taken occasion, from the appearance of the head of a man of God in their days, to put forth in sportive play, an unguarded expression, perhaps thinking no evil, while they in mockery said, "Go up thou bald head." God heard; and you know the consequence. I cannot think you had such a spirit to mock at the ministry of the gospel of Christ! O, no. However, you must know I am no more to blame for having my head white, than the old prophet was for having his bald. Furthermore, wisdom counts a gray head the beauty of old men. I would not speak much in my favor, but I know the hairs of my head have grown white, while fifty-eight summer's blanching sun has passed over it, and as many cold, frosty winters.

But, my young friend, I have the consolation to reflect upon a self-consecration to God in my youthful days; and upon more than thirty years devoted to the Christian ministry; during which time I have travelled many a thousand miles, preached in fifty towns, and several cities, delivered more than five thousand discourses, led many a blooming youth into gospel ordinances—been exposed to the reproaches of those who wished to reproach me,—and I do not think it at all strange, that for once before I leave this unfriendly world, I should be compared to a "hog."

I sincerely hope the kind and gracious Redeemer will abundantly bless you, by fitting you for, and hereafter receiving you to sing in Heaven the song about which you listened just before you passed me in the street.

With sentiments of friendship,

I remain yours, &c. S. W.

Missionary Conference at Worcester.

REPORT ON THE RAISING OF FUNDS.

It is manifest that the spirit of the gospel is the spirit of consecration, of benevolence and of sacrifice. And it is equally evident that the contribution of the churches should be equal to the exigencies of the gospel in every age, and under all circumstances. It is a question of the deepest moment to every christian, "How much owest thou thy Lord?" And he should respond to it fully and promptly.

When a person is converted to Christ, he solemnly dedicates himself and all he possesses to his service. He freely and liberally gives, as his spirit, filled with the love of God, dictates. It is not the influence of the gospel which makes him less benevolent, if, in subsequent life, he becomes so. Every Christian should labor continually to do more and more for the diffusion of religious knowledge. It matters not what his station be; in that station, let him magnify his religion, and in his measure, do what he can for the conversion of the world. Especially upon ministers is this peculiar obligation resting. It is their duty to store their minds with missionary intelligence; to enlist their own sympathies. Thus they will impart their feelings to their congregations. Their churches will receive their likeness and carry out their spirit.

It is as necessary now as in apostolic times, that persons be appointed to secure contributions. Ministers should see that this is done. Nor can we see how a pastor can for a moment entertain his conscience, if he fails in this specific service. The manual labor ought in most instances to be performed by the deacons or other members; but the bringing up and enforcing of this duty, your Committee repeat, devolves upon the minister.

As to the best method of raising funds, your Committee know of none more appropriate and effective than the one prescribed by the apostle Paul in his 1st Epistle to the Corinthians, xvi: 1, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Now if every professing Christian would act according to this rule, there would be no lack of means. The grand object to be secured is, that every one do something, and the measure, as God prospereth him. How few are guided by this principle! It is not the province

of any one to establish another the amount he shall give; this each must decide upon for himself. But the rule is as binding as any other precept given in the word of God.

The Committee recommend to the pastors and other members of our churches, the regular contribution at the monthly concert. Let every member determine before God what he will give, and if he be absent from one meeting, let him make up his deficiency in the next. Your Committee further recommend that at least once a year, the churches be requested by the pastors to make a special contribution. This is both reasonable and just. "He that soweth bountifully shall reap also bountifully; and he that soweth sparingly shall reap also sparingly." What better general rule can be adopted than that given to the Israelites? Besides other contributions, one tenth of their income was required for the support of sacred services. Let this be taken as the standard. It is believed no one would find it too high, nor have cause to regret the offering. Then, whether the sum were small or great, it would be on a Bible basis, so far as pecuniary means are concerned, the churches would fulfil their high responsibility. Brethren, have we done our duty? Will we do it hereafter?

Having made these suggestions, the Committee present the following resolutions; viz:

Resolved, That this Conference affectionately and earnestly recommend that regular and liberal contributions be made for missions at the monthly concert and at other seasons of the year as the churches may determine.

Resolved, That the pastors of all our churches be respectfully requested to use their personal influence in securing such collections.

Resolved, That we, the pastors and members of churches represented in this Conference, will, by the grace of God, do what we can to carry these resolutions into action.

Respectfully submitted,

HENRY JACKSON, for the Com.

These resolutions were severally adopted after discussion.

Resolved, That the members of this Conference are deeply impressed with the kind and hospitable manner in which they have been entertained by the members of the Baptist and other congregations in this town, during the present meeting, and that they hereby tender to them their most cordial thanks.

Resolved, That a committee of four be appointed, to whom shall be entrusted the records and other documents of this Conference, with authority to publish them in any form or forms, that they may judge best suited to subserve the great object of the meeting.

B. Stow, E. Thresher, W. Crowell and H. A. Graves were appointed the committee.

The meeting concluded with prayer and benediction by the Chairman.

E. B. SMITH, ALBERT DAY, Secretaries.

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR BIBLE SOCIETY'S ROOMS, NEW YORK, DEC. 9, 1842.

AUXILIARIES.

Reports from the following auxiliary societies have recently been received.

Amite County Bible Society, Mississippi, Rev. Charles Fielder, President; James Jenkins, Treasurer; Aaron Robinson, Secretary. The Treasurer's report exhibited but very limited collections for the past year, in consequence of the pecuniary embarrassment of the country; and therefore no order for remittances was made by the Board.

Mohawk River Bible Society, New York, Ephraim K. Evans, Secretary. At the annual meeting of the auxiliary, the following brethren were constituted life members of the Parent Society: Rev. U. V. Loring, Rev. A. B. Earl, Warren Herkimer, Ira Benedict, W. Van Driess, and E. K. Evans.

The North Carolina Bible Society held its anniversary in October last at Murfreesborough, Rev. Samuel Wait, President; Professor John White, Corresponding Secretary; Dr. G. C. Moore, Treasurer. Rev. E. Kingsford, Agent of the American and Foreign Bible Society, was very cordially received by the auxiliary, and also by the State Convention, and was very cheerfully furnished with an opportunity of presenting the claims of the Bible cause to that interesting body.

The Hyannis Bible Society, Massachusetts, was organized in October last, by the assistance of Rev. H. Seaver, Agent. The officers are Capt. Z. D. Bassett, President, and Davis Cobb, Secretary and Treasurer.

Accomac Bible Society, Virginia. The Rev. Wm. Laws, who is a member of this auxiliary, writes, "I suppose you are aware that for two years previous to last April, my field of labor has been in Maryland. During my absence, our Bible operations entirely ceased. Since my return, I have already done something by way of renewing a subscription for the cause. I have been for many years an agent for the Bible Society, and always have had, either by my own purchase or free grants, Bibles and Testaments for distribution."

I hope we shall soon be able to make some remittance to aid you in the Bible cause. It is a cause that lays near my heart. I am willing to labor for it in any and every department. I am fast recovering from an attack of the bilious fever, and hope I shall be permitted to attend the meeting of our auxiliary next Saturday."

Wake Forest College Bible Society. The second annual meeting was held last summer. The officers are Rev. Samuel Wait, President; Professor John B. White, Secretary; Wm. T. Brooks, Treasurer. This auxiliary has commenced the

work of distributing the sacred Scriptures and made a purchase of the Parent Society for the purpose.

Pittsburg and Alleghany Cities Bible Society, Pennsylvania. This auxiliary was re-organized on the 18th ultimo. Officers: Rev. N. G. Collins, President; John Buck, Secretary; Robert F. Mustin, Treasurer; with an Executive Committee of nine members. They have resolved to engage in the domestic distribution of the Scriptures.

FREE GRANTS.

At the last meeting of the Board on the 7th inst., the following free grants of books were made as in similar cases, with the recommendation to the auxiliaries, as a general rule, to sell whenever practicable, for the whole or a part of the original cost, the copies of the Scriptures which they distribute, in order that the money thence accruing may be employed in the purchase of other copies; and that those who thus receive the word of God may be disposed to set a higher value on that which they do not procure without expense.

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THE CHRISTIAN SECRETARY.

Influence of Revivals.

There are philosophers who profess great fellowship with the spirit of the age, and yet who overlook entirely the influence of revivals. How superficial! Considered as phenomena of human history, they constitute one of the most important and interesting fields of inquiry.

A few fundamental truths respecting the soul, its God, and the Mediator, having, perhaps, long been trampled under foot, in some unexpected hour combining their energy, and become the all-pervading agencies, the all-controlling impulse of successive weeks. In that short space of time, they rouse the whole community from a state of worldliness to one of quickened and intense religious interest—they change the character of families and individuals for life—they give power and influence to the church for a whole generation.

Such seasons have come and gone, within the last twenty years, in almost every town and village in all the length and breadth of our land.—How many minds have been affected! How much of human thought has been exerted, and human purpose formed!

The family circle, the school, and the college, the halls of legislation, and the cast of our literature, have each and all experienced their sway. Every branch of moral reformation has derived its main impulse from the energies awakened in these auspicious seasons. The strongest minds and the most distinguished characters of our land have bowed before their influence. The Religion of Revivals is the Established Religion of our country, established not by the power of man, but by an Authority infinitely above it.

Those great and good men who have most contributed to the promotion of these seasons of religious interests, have contributed most to the formation of the spirit of the age. Those who now are more effectually promoting them, are doing the most excellent kind of labor for their race.—They are instructed in the hands of that Holy Spirit who guides the vital destinies of the Christian church.—*N. Y. Evangelist.*

Romanism and Puseyism All but Identical.—This is clearly demonstrated by the following extract from the Roman Catholic Herald published in Philadelphia, which speaks of the *British Critic*, the great journal of the Puseyites, as "enchanted" in the first article of the October number:

"Who could speak more reverently of the Pope than the *British Critic*, in the enchanting number wherewith the October number commences? The contributors to that may be said to have utterly renounced heresy and schism; but can they conscientiously exercise any act of a ministry to which they have not been called by the lawful authority of the church? Their position is one of great difficulty and delicacy, and which merits the sympathy and prayers of all friends to religion. It is clear that they have been in the hands of God instruments for achieving a moral revolution, which may result in restoring to England her ancient faith."—*Herald.*

A trifling arrangement between the Archbishop of Canterbury and the Pope, is all that can be necessary to make one of the twin, and "restore to England her ancient faith"—and American Puseyites, what of them? An amalgamation here would soon follow.—*N. Y. Bap. Register.*

REVIVALS.

From the N. Y. Bap. Register.

Great is the power and the mercy of our God. The triumphs of his grace are glorious. Almost every town in this vicinity is sharing in revival blessings.

Ten have recently been baptized in Goffstown.

Bro. Upham's congregation in Manchester is blessed; he baptized 11 the last Sabbath in Nov. and 9 the 1st in Dec.; 27 have been added to the church.

Hereford, Md.—Several have been baptized among the number was a lady of piety from the Methodist Episcopal church, who was convicted of her duty to be buried with Christ by baptism, by hearing one of her own ministers, Rev. Mr. Bear, preach upon the subject.

A brother in Missouri reports that about 70 have been baptized, 6 of whom had been Methodists and 5 Presbyterians.

In Danville, Ky. 75 have been baptized.

Twenty-three have been added to the Blockford church, Ky. by baptism, three of whom had been members of the Methodist church, and one a class leader.

In Frankfort, Ohio, 22 have been baptized. Some of these were from the Methodist society; one brother in particular, had been an influential member of that connection for 25 years, but at last came out and washed away his sprinkling by being buried with Christ in baptism.

In Mississippi, one minister has baptized about 300 since August.

The Gun Powder church has received several by baptism; several of these were also from the Methodists, one of whom, a young man, in his relation to the church, said he was convicted of his duty to be immersed by reading the Commission.

A letter to the Philadelphia Christian Observer of Oct. last, dated Murfreesboro, says: "There never has been known in this country such an outpouring of the spirit of God as has been and is being daily witnessed. In this county there have not been less, I believe, than 1,000 souls added to the different churches; and this is the case, I believe, every where in Tennessee." A letter to the Banner & Pioneer, from Stamping Ground, Scott co., Ky., says: "The church in Dry Run, in this county, has enjoyed a precious revival. Between fifty and sixty have been baptized, and others yet to follow. Several have been added to the Stamping Ground, and also at Georgetown.—*N. Y. Bap. Reg.*

In Robertson, Tenn., during a meeting, 52 came forward and united themselves with the church; two by letter, one restored. Three members of the Methodist Episcopal church, and one Cumberland Presbyterian, were baptized and received into the Baptist church.

A revival is in progress among the students at Granville College, Ohio. Twelve or thirteen have been converted.

Christian Secretary.

HARTFORD, DECEMBER 30, 1842.

China.

By the ship Helena, arrived at New York Dec. 21st, from China, we have received the following letter from Bro. Shuck, which we lay before our readers entire. Later intelligence, however, has been received by the arrival of the steamer Britannia, at Boston, on the same day. The Britannia brings news, via the overland mail, from Bombay, to Oct. 15th. By this arrival, we learn, that the Chinese war is finally closed. Sir Henry Pottinger issued circular, August 24th, giving particulars of the storming of Keangfoo, and subsequent operations against Nanking. On the 6th of July, the British squadron left Woosung, and on the 14th destroyed some batteries which commanded the river; on the 20th, the vessels anchored off Keang-foo, the key to the grand canal, and on the next morning the troops disembarked, and proceeded to attack the city, which was defended with much gallantry. One thousand Tartar soldiers, and forty Mandarins, lost their lives in the struggle. The general, when he found himself defeated, retired to his house, seated himself in a chair, and then directing his servants to set fire to the building, was consumed to ashes. The loss of the British was 4 officers killed, and 11 wounded, and 134 privates killed and wounded.

The fleet proceeded towards Nanking, and took up its position there, August 6th, and shortly after landed a strong force for the purpose of commencing operations against the city. The Chinese solicited a truce, intimating a delegation from the Emperor. On the 15th, three commissioners arrived, and on the 29th of August a treaty was signed on board H. M. S. Cornwallis, between Sir H. Pottinger on the part of the British Government, and the three commissioners on the part of the Chinese, of which the following are the articles:

"1. Lasting peace and friendship between the two Empires.
"2. China to pay \$21,000,000 in the course of the present and three succeeding years.
"3. The ports of Canton, Amoy, Foo-chow-foo, Ningpo, and Shanghai to be thrown open to British merchants; consular officers to be appointed to reside at these; and regular and just tariffs of import and export (as well as inland transit) duties to be established and published.

"4. The island of Hong Kong to be ceded in perpetuity by Her Britannic Majesty, her heirs and successors.
"5. All subjects of Her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese Empire to be unconditionally released.
"6. An act of full and entire amnesty to be published by the Emperor, under his Imperial Sign, Manual and Seal, to all Chinese subjects, on account of their having held services or intercourse with, or resided under, the British Government or its officers.
"7. Correspondence to be conducted on terms of perfect equality amongst the officers of both Governments.

"8. On the Emperor's assent being received to this treaty and the payment of the first instalment, \$6,000,000, Her Britannic Majesty's forces to retire from Nanking, and the Grand Canal, and the military posts at Chinhai to be also withdrawn, but the islands of Chusan and Kiang-sao to be held until the money payments and the arrangements for opening the ports be completed."

By the stipulations in this treaty, it seems that England is to receive \$21,000,000, in addition to the \$6,000,000 already paid by the Chinese, in consideration of services rendered in battering down Chinese walls,—shooting Chinese citizens, &c.; a hard bargain, we should think, on the part of China. What the result of these things will be, time must determine. The All-wise Disposer of human events has declared that he "will overturn, and overturn, till he whose right it is, shall rule." Perhaps one result of this war will be, the means of opening the way for spreading civilization and Christianity among three hundred millions of human beings, who have hitherto "sat in darkness and the shadow of death."

HONG KONG, CHINA, Aug. 1st, 1842.

TO THE EDITOR OF THE CHRISTIAN SECRETARY.

It gives me pleasure to be able to communicate with you from these ends of the earth. This has been, thus far, a year of unusual mercy and interest to me, and my missionary operations having received a fresh impulse, I have been enabled to rejoice in God, take courage, and go forward.

In January last I had the happiness of baptizing Capt. Rogers of Philadelphia, a gentleman of superior intelligence and piety. Capt. R. had never fully examined the subject of baptism until his present visit to China. Without any attempt upon my part to proselyte, he sought my counsel and advice, and books, with all of which I readily endeavored to supply him. After three weeks of anxious and prayerful study of the Scriptures, and reading, and without once again communicating with me, he came to the full conclusion that the Bible taught that the immersion of the believer into the name of the Trinity was the only Christian baptism. At his own request, therefore, I had on the 5th of January, the high privilege of burying him with Christ in baptism, in the immense long-boat as she floated, full of water, along-side his fine ship, on one of the calmest and loveliest days I have ever witnessed in Macao Roads. The scene was as interesting as it was novel. Capt. Roger's interests, family, connexions, and prejudices were all Presbyterian, but he nobly made every sacrifice for the sake of the truth, and after his baptism literally went on his way rejoicing. He has recently returned to his native land bearing certificates as a member in full fellowship with the Baptist denomination.

Soon after the above events the providential openings around me seemed to call loudly for exertion, more decided and more efficient than any I had hitherto been able to put forth. The establishment, by the English, of a civil government on the Island of Hong Kong, and the great influx of Chinese to the settlement, and the fact that all missionary operations could be carried on there beyond the influence of Catholics and Mandarins led me to decide, after much prayer, to leave my restricted sphere at Macao, and with my family, to take up my residence at Hong Kong, on the 19th of March.

Rev. Messrs. Bridgeman and Ball, and Mr. Williams, of the Am. Board, are also erecting a large dwelling house and printing office, a few lots distant from the Baptist Mission house. Mr. Brown,

Being almost entirely without funds for missionary purposes, and being determined to allow no longer, if possible, my hands to remain tied, I drew up, and had printed, a statement, which I laid before the foreign community in China, so soliciting their pecuniary aid towards the erection of Chapels and school-rooms on this Island. Mr. Roberts' name was also inserted in the printed statement. Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the Island, His Excellency most generously made me a free grant of ground, and subscribed fifty dollars toward the completion of the Queen's Road Chapel. My appeal to the community was met in a most gentlemanly and liberal manner by them, there being subscribed in a very short time, for the objects set forth, upwards of seventeen hundred dollars.

On the 15th of May, I had the happiness of constituting a regular Baptist church here, which now numbers 9 members, with good prospects of increase. This number does not include Mr. and Mrs. Dean, and one convert at Macao, nor Mr. Roberts and one convert at Chek Chu, on the other side of the Island. We have visited the baptismal waters once since the formation of the church, and on the 5th of June, I yielded to the unanimous call of the church and became their pastor. The church admits members from all nations and languages. In the latter part of April we had the happiness of welcoming to our extensive field of labor, Mr. and Mrs. Dean, who were driven from their station at Bangkok by ill health. They brought with them a native Chinese assistant who has joined me at Hong Kong. The health of our friends has much improved, and Mr. Dean is now on a visit to spy out the land in the more northern portions of the empire. A free passage in the American ship Lowell, was generously tendered to him by Capt. Peirce and his kind brother, W. P. Peirce, Esq. of Salem, U. S. of A.

On the third Lord's day in June, the Bazaar Chapel being completed, it was opened for public Divine service. It is built entirely of brick, and situated in an eligible position in the thickly populated Upper Bazaar. The length is 35 feet, and breadth 16 feet, two stories high, neatly finished and painted throughout. The Chapel room is up stairs, with front verandas, and an open terrace in the rear, and containing the necessary tables, chairs and seats. The lower story is occupied by my Chinese teacher and block cutter, both professors of Christianity. The doors are opened during the whole of every day, and every applicant readily supplied with books and instruction. There is below an open 5 feet veranda in front, immediately upon the street, and also cook rooms &c., in the rear. We find it a great convenience to have this lower room, which answers a great many valuable purposes, for teacher, books, paper, printing blocks, types, and now contains about thirty thousand Christian tracts and books belonging to the different missionaries in China.

The Queen's Road Chapel having also been completed, was formally dedicated to the worship of the Master on the 19th of July, in the presence of a respectable and attentive congregation. I was assisted in the services by Mr. Dean and Dr. Bridgeman.—Subject of the sermon, the Divine Revelation. This Chapel is situated immediately on the great Queen's Road, fronting and overlooking the magnificent harbor, and midway between the two great Chinese Bazaars, and well located also for the foreign trade. Its walls are built of substantial stucco, and plastered and white-washed both inside and out. The building is upwards of seventy feet long, and more than twenty-seven feet wide, a large vestibule, two neat vestry rooms, cupola, London made bell, camphor wood pulpit, rattan bottomed seats and chairs. It is floored and sealed, and painted throughout, the floor marble color and the ceiling blue. To make the building as cool as possible, all the windows are made the usual size of doors, and reach to the floor, each having double venetian shutters on the outside painted green, and doubled panel doors painted white, with glass, inside. The large front doors are secured by iron bolts and good English brass knob locks. A printed card which was circulated, stated the services of the Chapel to be as follows: Every Lord's day at 7 o'clock in the morning, Chinese worship—eleven o'clock, A. M. English preaching—two o'clock, P. M. Chinese preaching—half past six in the evening, English Bible class—every Thursday half past six in the evening, English lecture—every Friday half past seven in the evening, Chinese lecture—other services as occasions require. The Chapel, however, is open every day, with table with Chinese tracts, and chairs are arranged in the vestibule, which is delightfully cool and pleasant, and the native assistant, who lives in one of the vestry rooms, is always ready to converse, to preach, to give away tracts, and to refer special cases to me. When the extreme hot season is over, we hope to do much more teaching, publicly and from house to house, than we are at present possibly able to do. I hold a social conference with the members of the church every Tuesday evening.

The above Chapels were the first Protestant houses of worship that ever have been erected in China, and the Queen's Road Baptist church, is the first Christian church constituted in this great land of heathenism. For these humble beginnings, proceeded with under much anxiety to God alone must be all the glory.

The Mission House is in a good state of advancement. It is substantially built of stucco, plastered and white-washed inside and out, with venetians and glass, and painted throughout. It contains six good sized rooms, with a wide covered, and tiled veranda hall around, and a kitchen and out-houses attached. The whole will not cost more than about one thousand dollars, and the property will be entirely invested in the Baptist Board. Rents in China are enormously high, and in two or three years generally amount to a larger sum than a substantial and convenient dwelling house can be built for. The Mission House is erected on a portion of the free grant of ground kindly made by H. E. Sir Henry Pottinger. There is still room enough left for another dwelling. It ought to be mentioned that the Bazaar Chapel is erected upon a bazaar lot, the ground is not a grant from the Government, but is taken at a small annual quit rent at the other lots in the Bazaar.

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too, of the Morrison Education Society has commenced building on a hill which was granted by the Government, and will move his school and family over in the course of two months. The Medical Missionary Society also, has received a grant from the Government, but they have not yet commenced building. The Roman Catholics have a fine building which is nearly completed. Many foreigners are rapidly building warehouses and private dwellings, and a very large number of substantial and neat brick Chinese houses, and stores, and shops, have been erected, and large numbers are still in course of erection.

The Government house is a commodious building to which other wings are still to be attached. The "Magistracy house," is a very fine building in commanding position, with the jails, clerk's offices and guard rooms in the same inclosure. There are large and substantial barracks at three different positions. A Government hospital of commodious extent is nearly completed, not far from the government warehouses. The Queen's Road is sixty feet wide, and affords a pleasant and convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already begun to run. The public market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organized police corps, both foreign and native, and four distinct police stations. Robberies in the town however, and piracies in the neighborhood are by no means unfrequent. The harbor of Hong Kong, which is the finest in the world, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of this island at present is probably twenty-five thousand, and consists of all classes of tradesmen and artisans, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present public functionaries of Hong Kong, viz: A. R. Johnstone, Esq. Governor, Charles E. Stewart, Secretary and Treasurer, Major W. Caine, Chief Magistrate, W. Teniente, Chief Clerk, C. Fearon, Clerk to the Chief Magistrate and Coroner, Lieut. Pedder, Harbor Master and Marine Magistrate, A. Lena, Assistant Harbor Master, G. Reynolds, Lands and Roads Inspector. Lieut. Col. Taylor, commander of the troops. Medical duty is performed by the military surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the Blenheim (74) being his flag ship. At Chek Chu, on the other side of the island, where Mr. Roberts is stationed, there are about four hundred troops in barracks. We have money in hand for the erection of the Chek Chu Chapel, but the building has not yet been commenced as no suitable lot can, at present, be procured. Chek Chu is a quiet little trading town, containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labor. He has purchased a small house which he has opened for a school room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children who live in the family, and who make considerable progress.

Rev. Mr. Milne, of the Lon. Miss. Soc. proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there, much contracts his missionary exertions. In June five missionaries from Macao took up their residences at Amoy, viz: Rev. Mr. Abel, of the Amer. Board, Rev. Mr. Boone, and wife, of the Amer. Episcopal Board, Rev. Mr. McBride and wife, of the Amer. Presbyterian Board, and Dr. Cummings, of Georgia, not connected with any Society. Dr. Lockhart, of the Lon. Soc. will likely soon join Mr. Milne at Chusan. Dr. Hobson, of the same Society, is still engaged in medical practice and Christian teaching at Macao. Miss Aldersy, an intelligent English missionary lady, who supports herself, has recently arrived at Macao from Java, and is anxious to proceed to some station northward. Rev. Mr. Lowrie, who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China.

We all feel the want of more fellow laborers. Circumstances are such that it seems almost absolutely necessary for me soon to have a colleague on this side of the Island, and yet there appears to be but little hope that the Board will send more missionaries to China. Should sickness or death call me away, (and nothing is more possible) we should, in all probability, lose, to a great extent, the advantageous position we have now gained through so much toil, anxiety, and expense, merely because there is no one ready to take my place. The state of Mr. Robert's lungs and other circumstances, would render it impossible for him to assume the duties of this side of the Island, while Mr. Dean speaks another dialect. There is labor sufficient on this Island at the lowest calculation, and in reasonable view of the claims of other stations, for four Baptist missionary families. These facts I merely state without designing any appeal whatever for more missionaries. If the churches and Board still continue to neglect this vast and inviting field, after all that has hitherto been said and written, and developed, the responsibility rests with them, and my concern is to do my duty, and to do it alone, if necessity requires.

Of the conflict now going on between England and China, the two greatest empires in the world, you will naturally expect me to say something; and yet I hardly know what to say to give you a distinct idea of these warlike affairs without wearying you with details. The public papers will have informed you that the first campaign under the Plenipotentiary powers of Capt. Elliott, entirely failed of accomplishing any definite object touching the great question at issue between the two nations. Had Capt. Elliott pushed his demands to extremes, in the first instance, the Emperor would, most likely, have yielded, for the Chinese were literally unprepared for combat, being incredulous to the coming of a foreign army, until they found it hovering upon their coasts, seizing their vessels, blockading their ports, and capturing their cities. It was a successful stroke of the wily policy of the Imperial Cabinet in being able to entice the British Plenipotentiary away fifteen hundred miles from the vicinity of the capital, and fixing the seat of promised negotiations at Canton, at a season of the year when they knew he could not return with his heavy ships of war until the end of the monsoon, thus allowing them full time to throw Peking into a state of defense. This they have done to an unprecedented

extent. Of the failure of the negotiations in this city for six millions of dollars, I need not speak. Capt. Elliott having been recalled, Sir Henry Pottinger arrived in China in August, 1841, with full Plenipotentiary powers from the British Government, and immediately proceeded northward. The second campaign began. High hopes were entertained that the war, so calamitous to the Chinese, would soon terminate and peace be established upon a permanent and honorable basis. The bombardment and fall of Amoy, the re-capture of Chusan, the storming and taking of Chinhai, and the military occupation of Ningpo, all followed in quick succession, victory crowning the season became far advanced, and no communication was possible between the British General with the main body of his army, and on the 18th of the same month, the third campaign commenced by the storming and capturing of the city of Chapoo. The latest dates left the English army in the valley of the great Yangtze-Keang, and flushed with fresh victories, were in full march upon the populous and wealthy cities of Nanking and Hang-chow-foo. Within the space of a few days, they had captured these hundred and seventy-six large cannon, many of them having been newly cast of brass, after foreign models, and mounted upon carriages with revolving centres. In the manufacture of fire-arms, building of vessels, and the construction of forts, such has recently been the vast improvements of the Chinese, that rumors have been ripe that there must be foreign engineers among them. Such rumors, however, have but little foundation in truth. The guns of the wrecked transport Kie, the fact that the Hong Merchants possess a small locomotive, the continual presence of foreign shipping in the Canton river, and the utter inefficiency of all their fortifications hitherto erected, would, in themselves, be quite sufficient to suggest important improvements to such a people as the Chinese. In and near Canton city, powerful forts have been erected upon new principles, a steamer and new fashioned war vessels have been built, and establishments for the

THE CHRISTIAN SECRETARY.

dy for nearly seven years past, I have been astonished, in perusing the Lecture, at the accuracy of the Lecturer's information, and the justness of most of his views.

As a Christian Philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God in the economy and wisdom of His Providence designs over-ruled all these present evils of war, and suffering and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in these extensive dominions. Indeed, most interesting openings have already been made in positions hitherto absolutely sealed, and are now in possession of Protestant Missionaries. The progress of events are developing other openings and facilities: are the churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in China, and regard the results and consequences as they bear upon the advancement of the kingdom and will of Heaven, and let us make unceasing prayer unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious rising of the Sun of Righteousness, and China become enlightened and Christianized, and sanctified, and saved.

Believe me, in the Lord Jesus,
Faithfully yours,
J. LEWIS SHUCK.

Letter of Rev. Mr. Hague to Rev. Mr. Stow.

BOSTON, Dec. 12, 1842.

MY DEAR SIR.—Your communication containing an extract from the Christian Index, and proposing to me an inquiry, whether I knew of any pledge, that you "would have nothing to do with Anti-slavery Conventions," having been given to the South on your behalf when you were absent in Europe, was read by me with some degree of astonishment. During the session of the Convention in Baltimore, I did not hear of any one who professed to be authorised to give any such pledge for you, nor did I learn that any one of our brethren gave any such pledge for himself.

An account of what was really done at Baltimore may be written in a few lines. Our brethren from the South, on meeting with some of their brethren from the North before the session of the Convention, embraced the opportunity to state, that while they were at home, they had received communications bearing the names of some brethren at the North who had been associated in the Convention intimating a change of opinion and of conduct in regard to their ecclesiastical relations. Those papers gave the southern brethren distinctly to understand, that unless they would dissolve the relation which existed between them and their slaves, they must not expect to be met as they had been heretofore on the ground of ecclesiastical fellowship, or to be invited to the communion tables of their brethren at the North. The Convention having been originally composed of those who were united in the bonds of church-fellowship, the Southern delegates simply wished to know how many of their Northern brethren had changed their ground. Beyond that point they urged no inquiry. They professed no wish to interfere with any man's freedom of conscience, or freedom of action. They only asked a fair question. It demanded a fair and frank reply. No honorable man acting in a public capacity, would wish to conceal his true position. It was deemed proper, therefore, to give them a written statement the sole purport of which was to show that those who signed it occupied the same ground as that on which the Convention was based at first; that notwithstanding a difference of opinion on the subject of slavery, (which by the way was freely avowed,) they admitted no change as to the terms of church communion, nor did they deem themselves authorized to make any. That paper has, since then, been called by some—"the compromise document." But this appellation is unjust. It contained no concession; it simply stated a fact.

When inquiry was made by some as to your position, the answer given was, that you occupied the same ground as to terms of communion that you had always done, and a letter was read by a brother present, in which you had answered his inquiry by simply stating that fact. If to declare that you now maintain the same position in relation to the South that you have for many years past, is to give a pledge, or enter into a compromise, then you have done so, otherwise, such a statement is destitute of any foundation in truth.

I remain, with sincere affection, yours truly,

WM. HAGUE.

REPORT OF THE GEOLOGICAL SURVEY OF THE STATE OF CONNECTICUT. By JAMES G. PERCIVAL.

Mr. Percival was appointed several years since by the Legislature of this State, to make a Geological Survey of it. This appointment he has faithfully performed, having travelled three times over the State, for the purpose of making the survey, the two last of which he performed in lines from east to west, at intervals of four miles. The last survey was made in the intervals between the former sections, thus reducing the average of the sections to two miles, and bringing himself in contact with each of the 4600 square miles in the State.

At the May session of the Legislature, 1842, a resolution was adopted, authorizing the publication of one thousand copies of Mr. Percival's Report. This is now before us in the shape of a handsome octavo volume, of about 500 pages, for a copy of which we are indebted to Gov. Cleveland.

"Our connection must now close." Perhaps he has discovered that the course he had promised his patron he would pursue, was not in accordance with the spirit and genius of the gospel. If this is the case, we most heartily wish him success, while he devotes himself to the work of a pastor—a calling much more in accordance with the gospel, and with his own feelings, we should think, than laboring to perpetuate slavery.

Westfield, Mass.

DEAR BROTHER—I expect to preach my farewell sermon to the dear brethren and sisters in Westfield, to-morrow, and return to my family in Eaton, Madison co., N. Y., next week. Though we have had the world, the flesh and the devil, in every shape, to oppose; yet God has been with us, sinners have been converted, and the church greatly revived and strengthened. Twenty-two have already been baptized, and more are expected forward to-morrow. On closing a sermon a few evenings ago, a young lady felt that God re-

quired her to be baptized that night, before she went home, and we accordingly went to the water for that purpose. It was the most delightful evening we have had this winter. The full moon shone brightly, nature was still, and the God of nature seemed to smile upon us, as two lovely converts were buried with Christ by baptism. It was the most pleasant season of baptizing I ever enjoyed. People here said they never heard of such a thing before, as a person being baptized in the night; but those who had been accustomed to read an old treatise written by one Luke, thought there was nothing unscriptural in it.—

We feel that we have abundant reason for gratitude to God for the blessing which has attended our work and labor of love in this place.

Yours in love, H. B. KENYON.
Westfield, Mass., Dec. 26, 1842.

Ordination of Brother James Scott.

At the invitation of the McDougal street Baptist church, a Council was convened at their meeting-house, on Wednesday afternoon, the 30th ultimo, to consult upon the propriety of ordaining brother JAMES SCOTT, a licentiate of said church, as an Evangelist.

The Council was composed of delegates from McDougal street church, First church, Bethesda church, Norfolk street church, Sixth street church, North church, Sixteenth street church, and Stratfield church, Ct., and was organized by the appointment of brother Wm. Parkinson, Moderator, and Spencer H. Cone, Clerk.

Brother Scott having related his Christian experience, his evidences of being called of God to the work of the gospel ministry, and his views of divine truth, the Council expressed their entire satisfaction therewith, and concurred with the church of which he is a member, in the opinion that he should be fully and publicly inducted into the office of an Evangelist, by the laying on of the hands of the Presbytery and prayer.

Accordingly, in the evening, brother James Scott was solemnly set apart to the work of the ministry.

Brothers Dunbar, Benedict, Cookson, Moore, and Harris, by appointment of the Council, conducted the ordination services.

W.M. PARKINSON, Moderator.

SPENCER H. CONE, Clerk.

THE SOMERS MUTINY.—Quite an excitement has been raised throughout the country, in consequence of the execution of the ringleaders in the contemplated mutiny on board the Somers. From the accounts first published in the New York papers, of this affair, it appeared that Capt. Mackenzie pursued the only course he could, under the circumstances, for the preservation of the lives of his crew. Subsequent versions of the affair, however, place it in a different light, charging the commander of the Somers with a gross violation of duty, &c. The whole subject is now under investigation on board the U. S. ship North Carolina, and until the decision of this tribunal is known, nothing definite can be accurately determined in relation to this horrid affair.

EASTERN ADVOCATE AND BAPTIST.—The Rev. Joseph Ricker, for nearly four years past the editor of this paper, has retired from the editorial charge of it, to enter upon the duties of the ministry. He retires with the good will and best wishes of his numerous friends and acquaintances.

CHARACTER EVERY THING TO THE YOUNG; or a Pastor's Gift to the Youth of his Charge.

This is a discourse delivered in the First Congregational church, Hartford, Sabbath evening, Nov. 14th, 1842, by Joel Hawes, D. D., pastor of the church, and is now published in the shape of a beautiful little book, suitable for a holiday present. Dr. Hawes has ever been the faithful and untiring friend of the young; and perhaps no single work has ever had a better influence on the youthful mind, than his "Lectures to Young Men." The "Pastor's Gift" deserves to be placed in the hands of every young man in the country; and we most cheerfully recommend it to parents, guardians, and others, as the best New Year's present for youth that we are acquainted with.

For sale by J. Paine.

I remain, with sincere affection, yours truly,

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From a hasty examination of the Report, we are inclined to the opinion that Mr. P. has made a faithful and accurate survey of the various geological localities in the State, which will prove to be well worth the expense (\$8,000) incurred in procuring it.

GREEN'S REGISTER, FOR 1843.—This work has been so long before the public, and has become so familiarly known throughout the State, that it would be useless to describe its contents. Mr. Green has published the REGISTER annually, for fifty-three years, and we find, on examination, that he has been as industrious as ever, in his endeavors to furnish an accurate list of all the Societies, Institutions, names of Officers, &c. &c., usually found in the work.

THE BOSTON ALMANAC, FOR 1843. By S. N. DICKINSON, is just out of press. It is a very neat

little affair, fully answering the description given of it in an advertisement in another column.

For sale by H. S. PARSONS & CO., and BELKNAP & HAMERSLEY.

DOWLING'S REPLY TO MILLER.—A second edition of this work has just been published by J. R. Bigelow, New York. It is got up in pamphlet form, at the low price of 12½ cents, "for general circulation."

VIEWS, Adverse to those of Miller and others, in regard to the interpretation of "Time, times, and half a time;" being a few thoughts on these words, and kindred topics, as they occur in Daniel's Visions and John's Revelations. By a layman. NEW HAVEN: printed for the author, by Wm. Storer, Jun.

For sale by J. W. JUDD. Price 3 cents.

Selected Summary.

FIRE IN NEW HAVEN.—We understand that a fire occurred in the large house known as Street's building, in New Haven, yesterday, at 2 o'clock. It is situated on the corner of State and Chapel streets, and is occupied by stores on the lower floor, and by lawyers' offices and college societies in the upper part. The fire occurred in the fourth story, which, with the roof, was burned down. The lower part of the building was not much injured, except by the water, with which every thing was deluged. The stores of Crosswell & Jewett, Seagrave, Jarman, Whittlesey, Hall & Pratt, &c., &c., are situated on the lower floor. "Alpha Delta Phi," the "Psi Upsilon," and other secret societies connected with Yale College, had their rooms on the third and fourth stories.—*Times*.

The Governor of Virginia has made a requisition upon the Governor of Massachusetts, for the slave Latimer, whose case has created so much interest in Boston.

A British merchantman, with a cargo valued at \$200,000, was lost on the coast of Mexico, about the 1st of December.

When Prof. Longfellow was in London last summer, he entered a church, and the first performance by the choir was the singing of his "Psalm of Life."

Mrs. Pamela B. Lane, wife of the Hon. Henry S. Lane, member of the U. S. House of Representatives from Indiana, died at Washington on the evening of the 22d inst., in the 27th year of her age.

TURN OUT AT LOWELL.—The girls attached to the factories at Lowell have resented the attempt to reduce their wages 20 per cent., by leaving in large numbers. On Tuesday last, fifty of them quitted work, and one hundred and fifty are under promise to follow their example, if the reduction is persisted in.

The steamer Britannia, which arrived at Boston a few days since, brought four hundred and fifty thousand dollars in specie.

It is a remarkable circumstance, that of a committee of the House of Representatives, (to revise the rules of the House,) consisting of nine members, appointed at the first session of the present Congress, five already sleep in the tomb, viz., Lewis Williams, Linn Banks, Joseph Lawrence, James Williams, and R. W. Habersham. Such a fatality is certainly of rare occurrence.—*National Intelligencer*.

ANOTHER MYSTERIOUS AFFAIR.—Two dead bodies, salted down and boxed up, were found on board the brig Moon, lying at New York, bound for Charleston, S. C., on Tuesday morning.

THE SANDWICH ISLANDS.—The Journal of Commerce says that the Sandwich Island chief Hilo, whose arrival we mentioned the other day, and who is now at Washington, has come to negotiate for a recognition of his country's independence; and that he will visit England and France for the same purpose.

"THE LAST OF THE MOHICANS."—John Uncas, the last surviving scion of the great sachem Uncas, died in Norwich, on Monday last, aged 89.

THE JEWS OF NEW YORK.—The Jews in New York are to be ten thousand in number. They have six synagogues. Their Benevolent Society has, in the last year, collected about \$300, and expended about \$400 dollars.—The legal liabilities they still lie under in some countries of Europe, and the strong prejudices they have to encounter, are, it is said, driving many persons of this faith to seek refuge in the United States.

MARRIAGE VS. INSANITY.—Few people are aware how much more insanity prevails among Bachelors and unmarried ladies than among the married of both sexes. We learn from the examination of very many reports, that of every five of all the lunatics sent to American Hospitals, three are unmarried, and only two are married, and that almost all of these are more than 21 years old. On the other hand, it is pretty certain, that in all the community over 21 years of age, there are more than three times as many in out-of-wedlock. If this be the case, then the unmarried are more than four times as liable to become insane as married people.

To make this matter more certain, Dr. Jarvis of this town, has written to some gentlemen in almost every town in Massachusetts, and in some towns in Connecticut, requesting them to count on the list of voters in their town, the married, the unmarried, and the widowers, and to give him in formation of the number of each of these classes belonging to their respective towns.

We earnestly hope his correspondents will be able and willing to give him an answer to these points, and thus settle one very important principle in life—that marriage is a great protective of society against the awful disorder of insanity.—*Concord Freeman*.

THE MUTINY.—The Enquiry into the conduct of Commander Mackenzie in the recent mutiny on board the U. S. brig-of-war Somers, will be commenced on Wednesday, on the stocks of Messrs. Triplett & Son, in Carter street. The store of Mr. Triplett was entirely destroyed, and the adjacent buildings of Mr. Royal Parish, and Quaries & Besley were partially damaged. Loss between \$20 and \$30,000—entirely covered by insurance.

RICHMOND WHIG.—A destructive fire occurred Friday morning, about 4 o'clock, in the store of John R. Triplett & Son, on Carter street.

The store of Mr. Triplett was entirely destroyed, and the adjacent buildings of Mr. Royal Parish, and Quaries & Besley were partially damaged. Loss between \$20 and \$30,000—entirely covered by insurance.

SOUTHERN ANOMALY.—On Saturday morning, a person

could find home made ice, in any part of the city, and yet

dinner on that day, we ate nice, tender green corn, corn

grown in the open air, and as sweet as that plucked in August. The South is emphatically a place of contrast,

as any one who has ever passed a season here, can testify.

N. O. BULLETIN.

CHARACTER EVERYTHING TO THE YOUNG; or a Pastor's Gift to the Youth of his Charge.

This is a discourse delivered in the First Congregational church, Hartford, Sabbath evening, Nov. 14th, 1842, by Joel Hawes, D. D., pastor of the church, and is now published in the shape of a beautiful little book, suitable for a holiday present.

Dr. Hawes has ever been the faithful and untiring friend of the young; and perhaps no single work has ever had a better influence on the youthful mind, than his "Lectures to Young Men."

The "Pastor's Gift" deserves to be placed in the hands of every young man in the country;

and we most cheerfully recommend it to parents, guardians, and others, as the best New Year's present for youth that we are acquainted with.

For sale by J. Paine.

I remain, with sincere affection, yours truly,

WM. HAGUE.

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THE CHRISTIAN SECRETARY.

Poetry.

"Let there be Light."

A late number of the Edinburgh Review contains some critical remarks on Poems, written by a mechanic, commonly called the Sheffield Brazier. The following extract of a comparison of the outward and visible glories of the Creator, is eminently fervid and beautiful:

God said, "Let there be light."

Grim Darkness felt his might,

And fled away;

Then started seas and mountains cold,

Shone forth all bright in blue and gold,

And cried, "This day! this day!"

Hail, holy light!" exclaimed

The shund'rous cloud that flamed

O'er dasies white:

And lo! the rose in crimson dress'd,

Leaned sweetly on the lily's breast,

And blushing, murmured, "Light!"

Then was the sky-lark born;

Then rose the embuted corn;

Then floods of praise

Flowed o'er the sunny hills of noon;

And then, in stilllest night, the moon

Poured forth her pensive rays!

Lo, trees and flowers, all clad

In glory, bloom!

And shall the moral sons of God,

In hope be colder than the sod,

And darker than the tomb?

No; by the mind of man!

By the smart artisan!

By God our sire!

Our souls have light within,

And every form of grief and sin

Shall see and feel its fire.

By earth, and hell, and heaven!

The shroud of souls is riven;

Mind, mind alone

Is light, and hope, and power!

Earth's deepest night, from this blest hour,

The night of mind is gone!

Miscellaneous.

The Complaint of the Dying Year.

AN ALLEGORY: BY JANE TAYLOR.

Reclining on a couch of fallen leaves, wrapped in a fleecy mantle, with withered limbs, hoarse voice, and snowy beard, appears a venerable old man. His pulse beats feebly, his breath becomes shorter; he exhibits every mark of approaching dissolution. This is old Eighteen Hundred and Forty Two, and as every class of readers must remember him as a young man, rosy and blithe-some as themselves, they will perhaps feel interested in hearing some of his dying expressions, with a few particulars of his past life. His existence is still likely to be prolonged a few days by the presence of his daughter December, the last and sole survivor of his twelve fair children. But it is thought the father and daughter will expire together. The following are some of the explanations which have been taken down as they fell from his dying lips:

"I am," said he, "the son of old father time, and the last of a numerous progeny; for he has had no less than five thousand eight hundred and forty two of us; but it has ever been his fate to see one child expire before another was born. It is the opinion of some, that his own constitution is beginning to break up, and that when he has produced a hundred or two more of us, his family will be complete, and then he himself will be no more."

Here the old year called for his account book, and turned over the pages with a sorrowful eye. He has kept, it appears, an accurate account of the moments, minutes, hours, and months, which he has issued; and subjoined, in some places, memoranda of the uses to which they have been applied, and of the losses he has sustained. These particulars it would be tedious to detail, and perhaps the recollection of the reader may furnish them as well or better. But we must notice one circumstance. Upon turning to a certain page in his accounts, the old man was much affected, and the tears streamed down his furrowed cheeks as he examined it. This was the register of the fifty Sundays which he had issued: and of all the wealth he had to dispose of, has been, it appears, the most scandalously wasted. "These," said he, "were my most precious gifts! I had but fifty-two of them to bestow. Alas! how lightly have they been esteemed! Here upon referring to certain old memoranda, he found a long list of vows and resolutions, which had particular reference to these fifty-two Sundays. This, with a mingled emotion of grief and anger, he tore into a hundred pieces, and threw them on the embers, by which he was endeavoring to warm his shivering limbs.

"I feel, however," said he, "more pity than indignation toward these offenders, since they were far greater enemies to themselves than to me. But there are a few outrageous ones by whom I have been defrauded of so much of my substance, that it is difficult to think of them with patience; particularly that notorious thief, procrustine, of whom every body has heard, and who is well known to have wronged my venerable father of much of his property. There are also three noted ruffians, sleep, sloth, and pleasure, from whom I have suffered much; besides a certain busybody called dress, who, under pretence of making the most of me, and taking great care of me, steals away more of my gifts than any two of them.

"As for me, all must acknowledge that I have performed my part toward my friends and foes. I have fulfilled my utmost promises, and been more bountiful than many of my predecessors.—My twelve fair children have, each in their turn, aided my exertions; and their various tastes and dispositions have all conduced to the general good. Mild February, who sprinkled the naked boughs with delicate buds, and brought her wounded offering of early flowers, was not of more essential use than that rude blustering brat, March, who, though violent in his temper, was well intentioned and useful. April, a gentle tender hearted girl, wept for her loss, yet cheered me with many a smile.

"May came crowned with roses, and sparkling in sun-beams, and laid up a store of costly ornaments for her luxuriant successors; but I cannot stop to enumerate the good qualities and graces of all my children. You, my poor December, dark

in your complexion, and cold in your temper, greatly resemble my first-born, January; with this difference, that he was most prone to anticipation, and you to reflection.

"If there should be any who upon hearing my dying lamentation, may feel regret that they have not treated me more kindly, I would beg leave to hint, that it is in their power to make some compensation for their past conduct, by rendering me service during my few remaining days." Let them testify the sincerity of their sorrow by an immediate alteration in their behavior. It would give me particular pleasure to see my only surviving child treated with respect; let no one slight her offering; she has a considerable part of my property still to dispose of, which, if well employed, will turn to good account. Not to mention the rest, there are two precious Sundays yet in her gift; it would cheer my last moments to know that these had been better prized than those which are gone. It is very likely that at least after my decease, many may reflect upon themselves for their misconduct toward me: to such I would leave it as my dying injunction, not to waste time in unavailing regret; all their wishes and repentance will not recall me to life. I shall never, never return! I would rather earnestly recommend that they regard my youthful successor, whose appearance is shortly expected. I cannot hope to survive long enough to introduce him; but I would fain hope that he will meet with a favorable reception, and that, in addition to the flattering honors which greeted my birth, and instead of the fair promises which deceived my hopes, more diligent exertions and more persevering efforts may be expected. Let it be remembered that one honest endeavor is worth ten fair promises."

Having thus spoken, the old year fell back on his couch, nearly exhausted, trembling so violently as to shake the last shower of yellow leaves from his canopy. Let us all hasten to testify our gratitude for his services and repentance for the abuse of them, by improving the remaining days of his existence, and by remembering the solemn promises we made him in his youth.

Dates of Popish Errors.

The church of Rome often boasts of her antiquity, and her members taunt Protestants with the falsehood, "Your church came into the world 1500 years after ours." Now, if antiquity is to decide the matter, we do not know whether the Jew might not say to the Romanists, "Our faith must be right because it is the most ancient of all." But we have no fear for Protestantism on the score of antiquity. It is not one day younger than Christ and his apostles. Let the Papist if he can, point to the single article of Protestant faith which was not held by our blessed Saviour and his apostles. We appeal to the Bible, and we defy Popery to find one doctrine in our creed which we cannot abundantly prove from Scripture. But the case is far different with Popery. We challenge Romanists to prove their doctrines from Scripture. We ask them to show us where in Scripture is the doctrine of image worship—of seven sacraments—of purgatory—or indulgencies—and so on. And not only so, we can fix the date of many of their abominable doctrines. So far from being old they are modern inventions. Protestantism is, in fact, the old religion—the religion of the Bible—the religion of Christ—the religion of the first Christian ages. We ask Romanists, "Where was your doctrine of purgatory before the year of 1438?" We defy them to prove it a day older. We ask them, "Where was the doctrine of Transubstantiation before 1215?" We defy them to prove them a day older. We might go through the list of errors, and prove them to have been brought in by wicked Popes and corrupt Councils. But we will content ourselves by furnishing our readers with a table of the dates of the principal Popish errors, so that they may say to adversaries, when accused with holding new doctrines, "Yours are the new doctrines, ours are the old."

A. D.	
700	Invocation of Saints,
787	Image Worship,
1076	Infallibility,
1215	Transubstantiation,
1215	Supremacy,
1415	Half Communion,
1438	Purgatory,
1547	Seven Sacraments,
1547	Apocryphal Books,
1547	Priestly intention,
1563	Venial Sins,
1563	Sacrifices of the Mass,
1563	Indulgencies introduced in the 15th century, but not sanctioned by a Council till

Boundlessness of the Creation.

About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and families of a busy population.—The one told me of the insignificance of the world I tread upon. The other redeems it from all insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that within and beyond all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomers have unfolded, a universe within a compass of a point so small as to chide all the powers of the microscope, but where the wonder-working God finds room for all his attributes, where he can raise another mechanism of worlds, to fill and animate them with all the evidence of which delight to torture lost spirits."

TRUE.—A clergyman in one of our large cities lately addressed his people thus:—"My dearly beloved brethren, let me solemnly assure you, that

For the Christian Secretary.

Mr. Webster on Peace.

INFLUENCE OF PUBLIC OPINION IN PREVENTING WAR.—"With the advancement of society, and the improvement and diffusion of the means of education, a new and elevated tribunal has come into being, to which the disputes of nations must in all cases be referred—I mean that of public opinion. Nations cannot now go to war, unless for grounds and reasons which will justify them in the general judgment of mankind. The influence of civilization, the increase of knowledge, the extension of commerce, and more than all, that heavenly light which beams over Christendom, restrain nations from gratifying an inordinate ambition, by the bloody scenes of war. It has been truly said, that every peace arrangement is a tribute to Christianity, and a new proof of the benign influences of the Christian faith."

These are noble, cheering admissions; but whence arose this power of public opinion for the preservation of peace? From education, and knowledge, and civilization, and social advancement, and commerce, and Christianity? True; but all these were in existence and operation years ago, and why did they not prevent the centuries of blood that have since rolled over Christendom itself? How came all these causes to fail of producing peace until 1815, the very time when the friends of peace in both hemispheres began their joint efforts? Why have causes, once so powerful for the peace of Christendom now become so effectual? Strange, that such a man should overlook, or refuse to acknowledge, the source of this auspicious change, found, under God, mainly in the efforts and influences which together constitute the cause of peace. We might with equal fairness, specify the same causes to account for the temperance reform, without reference to what the friends of temperance have done to combine the causes in the formation of a public sentiment, effective for the prevention of intemperance. Nay, we appeal to Mr. Webster's own experience.

There was, for aught we know, as much of education, and knowledge, and civilization and Christianity, when he himself, in the Senate chamber at Washington, made his fierce war-speech, as when he subsequently took back that speech, and set himself at work with so much zeal and success to adjust the difficulties of England and America without bloodshed. What made him change his tone and course? Not alone the general influences to which he alludes, but those influences combined in a popular demand for the very policy he has pursued; and that demand, we verily believe, was mainly the result of effort in the cause of peace,—efforts without which we should probably have been plunged into war, not only with England, but also with France and England.

Mr. Webster speaks of public opinion as having erected a new and elevated tribunal to which the disputes of nations must in all cases be referred." But, if nations must even now, refer their disputes to such a tribunal, why not proceed without delay to establish it in due form, and invest it with acknowledged power for the work of peace? Why not recognize and adopt it as a substitute for war in all cases, and let it actually supersede the whole war-system? On this supposition, where is the necessity or the use of preparations for war? Why not appeal at once and only to this "new and elevated tribunal?"

ERASMIUS.

CHICKORY in Coffee.
It may not be generally known, that this article, which is becoming fashionable, as imparting an agreeable flavor to coffee, is made from the root of Common Scurvy (Cichorium Intybus, Class xix. Ord. 1.) which grows in abundance at the road sides in this neighborhood, and which is distinguished by its pretty blue flowers. The following article from a late Paris paper, seems to show that in Europe this plant is becoming quite an important article in commerce. We here present it, with the subjoined information, for the benefit of our agricultural readers.

The Chickory harvest at Valenciennes finishes towards the beginning of November. It is usual to pull it up in dry weather, which does not often prevail at this period. The roads this year have continued in good order for travelling, and the farmers have seldom had so good an opportunity to get in their chickory. The chickory is cultivated more particularly in the towns of Saint Sauveur, Onnaing, Vicq and Quarouble. The roots of the plant are then roasted and pulverized, and then sent all over France, especially to Paris, to be mixed in the powder with coffee. The cultivation of this herb has been of great advantage in some of the villages of the arrondissement of Valenciennes. They are indebted to M. Giraud, Senior, of Onnaing, for the introduction of it. About forty years since, he brought it from Holland, and propagated it at first in the town in which he lived. From Onnaing it spread to the neighboring towns, and became profitable to a multitude of farmers, great and small. At the present time the making of chicory coffee has become very common, and large quantities of the chickory are sold every winter. The roots of the plant, when it grows wild, are said to have a more powerful flavor than those of the cultivated. It is stated in the Repository of Pharmacy, of Dr. Buckner, that the roots of the Hyoscyamus Niger have sometimes been mistaken for the chickory root. But though the roots resemble each other externally, they are found to differ greatly on being cut open. The Hyoscyamus being dry and woody, while the chickory is fleshy and soft, and contains a white milky sap.—*Daily Adv.*

CHEERFULNESS IN A WIFE.—Charles Dickens, whose writings contain much to admire, and show a keen perception of human character, remarks upon this subject as follows:—

"A woman may be of great assistance to her husband, in business, by wearing a cheerful smile continually on her countenance. A man's perplexities, and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow. A pleasant, cheerful wife, is as a rainbow set in the sky, when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends which delight to torture lost spirits."

TRUE.—A clergyman in one of our large cities lately addressed his people thus:—"My dear beloved brethren, let me solemnly assure you,

that some of you might appropriate five, some ten or fifteen, some twenty thousand dollars, for charitable and benevolent purposes, and still retain enough to ruin your children." What a lesson! How little regarded by parents in general! How fully borne out by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business.—*Chr. Reflector.*

Children's Corner.

The Flies and the Spider.

heedlessness of minding Good Advice.

An old fly meeting a young one, on a fine morning in autumn, warned him against going into any garden or field, as the spiders had worked webs among the trees to catch their prey, and would, without doubt, be killed and eaten up by them.

The young fly heard the advice of the old one, but did not take it, for he ventured to the nearest garden, where he thought he could buzz delightfully about the arbor, but on his way thither, he dashed into a large web, where he was caught.

The old spider watched him from the centre of his web, and delighted himself in hearing his cries and distress. At length he dashed down upon him, struck in his fangs, and drew his blood.

"Alas!" said the poor fly, as he was fast dying,

"an old friend of mine told me of my danger, but I did not mind his advice."

"That was thy fault, not mine," said the spider, and he swallowed him up.

Children, kindly warned of danger, often run into it like this silly fly. They are not caught in the spider's web, for this is to catch flies, and not children, but they are often scalped, burnt, drowned, run over, or break their necks by some terrible falls; when, had they only minded what was said to them, they would have escaped.

Sin is more venomous and savage than the spider, and it is kind indeed of those who warn us against running into its jaws; but, in spite of every warning, we still venture, and lie, swear, steal, break the Sabbath, and do other wicked things, we shall find, too late, that "the end of these things is death."—*Coban's Fables.*

SECOND ADVENT PUBLICATIONS.

THE WRITINGS OF MR. MILLER AND OTHERS.—The writings of Mr. Miller and others, on the Prophecy, Second Coming of Christ, and end of the world, can be obtained of the subscriber at No. 3 Asylum street, who is also agent for the "SIGNS OF THE TIMES," a weekly paper published in Boston, devoted to information on this subject.

Just received, a *Review of Morris' Modern Chiliasm*, which answers all his arguments against the doctrine of Christ's speedy coming, and gives much light on the Bible doctrine of the Second Advent at hand.